LIBRARY COPY

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXVI—No. 12 **October, 1948**

IT does not require metaphysics or education to make a man understand the broad truths of Karma and Reincarnation. The chief point is, to uproot that most fertile source of all crime and immorality—the belief that it is possible for men to escape the consequences of their own actions. Once teach them that greatest of all laws, Karma and Reincarnation, and besides feeling in themselves the true dignity of human nature, they will turn from evil and eschew it as they would a physical danger. —H.P.B.

CONTENTS

REPRESENTATIVES OF THEOSOPHY 529
THOUGHTS OF MARCUS AURELIUS 532
"THEOSOPHIST" EDITORIAL NOTES 533
REINCARNATING TOGETHER 538
MIND OF THE AGE 539
SOURCE OF SYMPATHY 543
THE DIVISION OF NATURE 544
SEVEN STEPS FORWARD 550
YOUTH-COMPANIONS ASK— 553
THE PROBLEM OF HUMAN NATURE 556
THE KALI YUGA 564
ON THE LOOKOUT 568

$3.50 per Annum *35 Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.50 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(a) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

WHAT IS DEATH?

This small pamphlet explores simply and directly the significance of the experience men call "death," showing how sorrow and regret often arise from a feeling that life has been abruptly and meaninglessly cut off for the one who has gone. The theosophical ideas of karma and reincarnation, establishing the natural continuity of the soul, will help many to hope *with reason* that the life of the real man is without death.

16 pages.....$.10

THE THEOSOPHY COMPANY

245 West 33rd Street

Los Angeles (7), California, U. S. A.

A U M

The man who accomplishes pious but interested acts (with the sole object of his salvation) may reach the ranks of the *devas;* but he who accomplishes, disinterestedly, the same pious acts, finds himself ridden forever of the five elements (of matter). —MANU

THEOSOPHY

Vol. XXXVI **October, 1948** **No. 12**

REPRESENTATIVES OF THEOSOPHY

STUDENTS of Theosophy may recognize between themselves and the "perfect Theosophist" a distinction deeper than a difference in title. No theosophical student is an ideal representative of Theosophy, nor did even H. P. Blavatsky, the messenger of Theosophy in this era, ever claim to be such. No individual, incarnating of necessity in a limited personality, can embody the abstract qualities of perfect Wisdom, nor be sure of rendering at *all* times and to *all* people a true impression of the Theosophic philosophy. Spiritual ideas by the very fact of being put into words —however carefully chosen—and presented to finite minds, are subject to inevitable materialization. No written work, therefore, can fully represent Theosophy, nor can the spoken word, carrying other subtle elements of personality and mood, deal directly with pure abstractions, except symbolically or intuitively.

What, then, of theosophical promulgation? With its inherent limitations admitted, what is the ideal aim?

It is fitting to consider H. P. Blavatsky's policy, for, as the chief exponent of Theosophy, she bore the brunt of popular opinion, and faced the fiercest attacks in the name of Theosophy. Her writings minced no words in describing the transcendant morality following from a full comprehension of theosophical principles, but neither did H.P.B. blink the fact that the mundane history of the most advanced student, and the way of life of the sincerest disciple, might each fail to give the *appearance* of ideal Theosophy

in practice. Thus, it was often necessary for her to point out that beneath an unlikely exterior, and behind the most damaging circumstance, might be the substance and the motive of selfless devotion—hidden from all but those of similar natures.

If the true representation of Theosophy is difficult, and in one sense impossible, *efforts toward* demonstrating the human ideal of perfection in knowledge and action were candidly expected of those who took the cause of Theosophy as their own purpose in life. H. P. Blavatsky wrote to the American theosophists that "bringing Theosophy home to every man and woman in the country" required that all students "UNITE and WORK as one mind, one heart." She referred to the Theosophical Adepts, from whom she learned her teachings and for whom she acted as Agent in the work of the Theosophical Movement, and states that "The Masters require only that each shall do *his best,* and, above all, that each shall strive in reality to feel himself one with his fellow-workers." This was a statement of policy freely iterated, also, by Wm. Q. Judge, H.P.B.'s colleague in America. In his own idiom, writing to a friend, Mr. Judge develops the operating principle of a theosophic brotherhood:

> We would be self-righteous to judge others by our own standard. . . . Are we so wise as never to act foolishly? Not at all. . . . In _____'s case, everyone should never think but the very best, no matter what the evidences are. Why, if the Masters were to judge us exactly as They must know we are, then good-by at once! We would all be sent packing. But Masters deal kindly with us in the face of greater knowledge of our faults and evil thoughts from which none of us are yet exempt. . . . It is easy to do well by those we like; it is our duty to make ourselves do and think well by those we do not like.

It thus becomes apparent that, at least as far as Mme. Blavatsky and Mr. Judge are concerned, efforts toward true representation of Theosophy are conceived as efforts away from personal prerogatives of every sort. Individual initiative is encouraged, but not for the purpose of injecting private theories into the teachings of Theosophy. Instead, the student is invited to cultivate philosophical initiative—that form of self-reliance which will sustain him in the difficult though rewarding task of discovering for himself *what Theosophy is.* The originality natural to the creative mind

finds full sweep in the perceived need for giving new expression to the central ideas of karma and reincarnation, a fresh impetus to the spread of ancient truths. The independent spirit so cherished in the West, and particularly in America, is not belittled or ignored, because Theosophy cannot be tailored to fit anyone's pet preconceptions: the theosophist is urged to learn a profounder independence—that of self-application of an uncompromising philosophy.

Experience has simply shown that Theosophy and personal opinions make an explosive mixture, but this does not mean that a man of definite convictions need avoid its doctrines. It is simply that progress in understanding the science of soul-wisdom offers at every step the choice between retaining this or that prejudicial notion and discarding it for a truer explanation of facts and factors. Persistent study of Theosophy is bound to uncover the ephemeral nature of ordinary attitudes and views, and he who undertakes this study must be ready to admit that, as compared with fundamental philosophy, "his *views* are of no use to him," as a theosophical teacher put it.

One engaged in the honest pursuit of the meaning of Theosophical principles, with courage enough to take them into everyday life, evolves a sense of fitness about the representation of Theosophy. His own concentration on gaining first-hand knowledge of the philosophy at his own levels of experience will cause him to present ideas to others in ways most likely to be understood on the same basis. In speaking of Theosophy, such a student will consistently honor the right of private judgment, and seek undogmatic modes of expression. Again, discussion of Theosophy is not expected to cater to nor vehemently attack any special viewpoint out of proportion to others equally partial. Neither will a true representation of Theosophy encourage the feeling that Theosophy is in conflict with any person, on account of his mental or temperamental affinities. Rather, the effect of a real contact with theosophical principles will be to awaken in the individual a new sense of identity. The searcher for truth is not sufficiently identified by past habits of thought or present mistaken notions: what matters is his power to move out of the world of personal beliefs and into the realm of the Thinker.

The student of Theosophy has no greater responsibility than to become in fact its *representative*—one who, without pretending either to universal knowledge or a completed moral evolution, strives to communicate the reality of both ideals and the possibility of their attainment by the perfected human Will.

THOUGHTS OF MARCUS AURELIUS

How plain does it appear that there is not another condition of life so well suited for philosophizing as this in which thou now happenest to be.

In the same degree in which a man's mind is nearer to freedom from all passion, in the same degree also is it nearer to strength; and as the sense of pain is a characteristic of weakness, so also is anger. For he who yields to pain and he who yields to anger, both are wounded and both submit. . . . Consider how much more pain is brought on us by the anger and vexation caused by such acts (acts which disturb us) than by the acts themselves at which we are angry and vexed.

Neither in writing nor in reading wilt thou be able to lay down rules for others before thou shalt have first learned to obey rules thyself. Much more is this so in life.

See what things are in themselves, dividing them into matter, form, and purpose.

How can it be that the Gods, after having arranged all things well and benevolently for mankind, have overlooked this alone, that some men, and very good men, and men who have had most communion with divinity . . . when they have once died should never exist again, but should be completely extinguished?

But if this be so, be assured that if it ought to have been otherwise the Gods would have done it. *For if it were just* it would also be possible, and if it were according to nature, nature would have had it so.

The soul does violence to itself when it is overpowered by pleasure or pain.

Let the duty which is in thee be the guardian of a living being.

—*Lucifer,* November, 1890

"THEOSOPHIST" EDITORIAL NOTES

IX: The Adepts and Astronomy

[The following article is another portion of the "Reply to an English F.T.S.," the introductory section of which appeared last month. The present extract includes the beginning of the answer to Question II; the remainder will appear in the next issue. As some readers may know, the complete text of the "Reply" was published in *Five Years of Theosophy* (London, 1894; now out of print), where it occupies some 80 pages. Question V of the series is on the Mineral Monad (cf. *S.D.* I, 176); others take up the annihilation of sub-races, the discoveries and mysteries of archaeology, and the history of Buddha and Sankaracharya. Further quotations from the replies may be given later, in connection with other material on the same subjects.—Eds. Theosophy.]

Question I: Do the Adepts Deny the Nebular Theory?

ANSWER:—No; they do not deny its general propositions, nor the approximative truths of the Scientific hypotheses. They only deny the completeness of the present, as well as the entire error of the many so-called "exploded" old theories, which, during the last century, have followed each other in such rapid succession. For instance: while denying with Laplace, Herschell and others, that the variable patches of light, perceived on the nebulous back-ground of the galaxy ever belonged to remote worlds in the process of formation; and agreeing with modern science that they proceed from no aggregation of formless matter, but belong simply to clusters of "stars" already formed; they yet add that many of such clusters, that pass in the opinion of the astrophysicists for stars and worlds already evoluted, are in fact but collections of the various materials made ready for future worlds. Like bricks already baked, of various qualities, shapes and colour, that are no longer formless clay but have become fit units of a future wall, each of them having a fixed and distinctly assigned space to occupy in some forthcoming building, are these seemingly adult worlds. The astronomer has no means of recognizing their relative adolescence, except perhaps by making a distinction between the star-clusters with the usual orbitual motion and mutual gravitation, and those termed, we believe, irregular star-clusters of very capricious and changeful appearances. Thrown together as

though at random and seemingly in utter violation of the law of symmetry, they defy observation; such, for instance, are 5 M. Lyrae, 52 M. Cephei, Dumb-Bell, and some others.

Before an emphatic contradiction of what precedes is attempted, and ridicule offered, perchance, it would not be amiss to ascertain the nature and character of those others, so called "temporary" stars, whose periodicity—though never actually proven—is yet allowed to pass unquestioned. What are these stars which, appearing suddenly in matchless magnificence and splendour, disappear as mysteriously as unexpectedly without leaving a single trace behind? Whence do they appear? Whither are they engulphed? In the great cosmic deep—we say. The bright "brick" is caught by the hand of the Mason—directed by the Universal Architect *which* destroys but to rebuild. It has found its place in the cosmic structure and will perform its mission to its last *Manvantaric* hour.

Another point most emphatically denied by the "Adepts" is, that there exist in the whole range of visible heavens any spaces void of starry worlds. There are stars, worlds and systems *within,* as *without* the systems made visible to man, and even *within our own atmosphere* for all the physicist knows. The "Adept" affirms in this connection that orthodox, or so-called "official" science, uses very often the word "infinitude" without attaching to it any adequate importance; rather as a flower of speech than a term implying an awful, a most mysterious Reality. When an astronomer is found in his Reports "gauging *infinitude,*" even the most intuitional of his class is but too often apt to forget that he is gauging only the superficies of a small area and its visible depths, and to speak of these as though they were merely the cubic contents of some known quantity. This is the direct result of the present conception of a three-dimensional space. The turn of a four-dimensional world is near, but the puzzle of science will ever continue until their concepts reach the natural dimensions of visible and invisible space—in its septenary completeness.

"The Infinite and the Absolute are only the names for two counter imbecilities of the human *(uninitiated)* mind"; and to regard them as the transmuted "properties of the nature of things—of two subjective negatives converted into objective affirmatives," as Sir W. Hamilton puts it, is to know nothing of the infinite operations

of human liberated spirit, or of its attributes, the first of which is its ability to pass *beyond* the region of our terrestrial experience of matter and space. As an absolute vacuum is an impossibility *below,* so is it a like impossibility—*above.* But our molecules, the infinitesimals of the vacuum "below," are replaced by the giant-atom of the Infinitude "above." When demonstrated, the four-dimensional conception of space may lead to the invention of new instruments to explore the extremely dense matter that surrounds us as a ball of pitch might surround, say—a fly, but which, in our extreme ignorance of all its properties save those we find it exercising on our earth, we yet call the *clear,* the *serene,* and the *transparent* atmosphere. This is no psychology, but simply occult physics, which can never confound "substance" with "centres of Force," to use the terminology of a Western Science which is ignorant of *Maya.* In less than a century, besides telescopes, microscopes, micrographs and telephones, the Royal Society will have to offer a premium for such an *etheroscope.*

It is also necessary in connection with the question under reply that "An English F.T.S." should know that the "Adepts" of the Good Law, reject gravity as at present explained. They deny that the so-called "impact theory" is the only one that is tenable in the gravitation hypothesis. They say that if all efforts made by the physicists to connect with Ether, in order to explain electric and magnetic distance-action have hitherto proved complete failures, it is again due to the race ignorance of the ultimate states of matter in nature, foremost of all the real nature of the solar stuff. Believing but in the law of mutual magnetoelectric attraction and repulsion, they agree with those who have come to the conclusion that "Universal gravitation is a weak force," utterly incapable of accounting for even one small portion of the phenomena of motion. In the same connection they are forced to suggest that Science may be wrong in her indiscriminate postulation of centrifugal force, which is neither a universal nor a consistent law. To cite but one instance; this force is powerless to account for the spheroidal oblateness of certain planets. For if the bulge of planetary equators and the shortening of their polar axes is to be attributed to centrifugal force, instead of being simply the result of the powerful influence of solar electro-magnetic attraction, "balance by concentric rectification of

each planet's own gravitation achieved by rotation on its axis," to use an astronomer's phraseology (neither very clear nor correct, yet serving our purpose to show the many flaws in the system)—why should there be such difficulty in answering the objection that the differences in the equatorial rotation and density of various planets are directly in opposition to this theory? How long shall we see even great mathematicians bolstering up fallacies to supply an evident hiatus!

The "Adepts" have never claimed superior or *any* knowledge of Western astronomy and other sciences. Yet turning even to the most elementary text-books used in the schools of India, they find that the centrifugal theory of Western birth—is unable to cover *all* the ground. That, unaided, it *can* neither account for every spheroid oblate, nor explain away such evident difficulties as are presented by the relative density of some planets. How indeed can any calculation of centrifugal force explain to us, for instance, why Mercury, whose rotation is, we are told, only "about one-third that of the Earth, and its density only about one-fourth greater than the Earth," should have a polar compression *more than ten times greater than the* latter? And again, why Jupiter, whose equatorial rotation is said to be "twenty-seven times greater, and its density only about one fifth that of the Earth," has its polar compression seventeen times greater than the earth? Or, why Saturn, with an equatorial velocity fifty-five times greater than Mercury for centrifugal force to contend with, should have its polar compression *only three times* greater than Mercury?

To crown the above contradictions, we are asked to believe in the Central Forces as taught by modern science, even when told that the equatorial matter of the Sun, with more than four times the centrifugal velocity of the earth's equatorial surface, and only about one-fourth part of the gravitation of the earth's equatorial matter, has not manifested any tendency to bulge out at the solar equator, nor shown the least flattening at the poles of the solar axis. In other and clearer words, the Sun, with only one fourth of our earth's density for the centrifugal force to work upon, has no polar compression at all! We find this objection made by more than one astronomer, yet never explained away satisfactorily so far as the "Adepts" are aware.

Therefore, do they say that the great men of science of the West knowing nothing or next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulæ, or the physical constitution of the Sun, stars, or even the moon, are imprudent to speak so confidently as they do about the "central mass of the sun" whirling out into space planets, comets, and what not. Our humble opinion being wanted, we maintain: that it evolutes out but the *life* principle, the *soul* of these bodies, *giving and receiving it back* in our little solar system, as the "Universal Life-giver," the ONE LIFE gives and receives it in the Infinitude and Eternity; that the Solar System is as much the *Microcosm* of the ONE *Macrocosm,* as man is the former when compared with his own little solar cosmos.

What are the proofs of science? The solar spots (a misnomer like much of the rest)? But these do not prove the solidity of the "central mass," any more than the storm-clouds prove the solid mass of the atmosphere behind them. Is it the non-co-extensiveness of the sun's body with its apparent luminous dimensions, the said "body" *appearing* "a solid mass, a dark sphere of matter confined within a *fiery* prison-house, a robe of fiercest flames"? We say that there is indeed a "prisoner" behind, but that having never yet been seen by any *physical,* mortal eye, what he allows to be seen of him is merely a gigantic *reflection,* an illusive phantasma of "solar appendages of *some* sort," as Mr. Proctor honestly calls it. Before saying anything further, we will consider the next interrogatory:—

Question II: Is the Sun Merely A Cooling Mass?

Such is the accepted theory of modern science: it is not what the "Adepts" teach. The former says—the sun "derives no important accession of heat from without"; the latter answer—"the Sun needs it not." He is quite as self-dependent as he is self-luminous; and for the maintenance of his heat requires no help, no foreign accession of vital energy, for he is the heart of his system, a heart that will not cease its throbbing until its hour of rest shall come. Were the Sun "a cooling mass," our great life-giver would have indeed grown dim with age by this time, and found some trouble to keep his watch-fires burning for the future

races to accomplish their cycles, and the planetary chains to achieve their rounds. There would remain no hope for evoluting humanity; except perhaps in what passes for science in the astronomical text-books of Missionary Schools, namely, that "the Sun has an orbital journey of a hundred millions of years before him, and the system yet but *seven thousand years* old!" (*Prize Book,* "Astronomy for General Readers.")

REINCARNATING TOGETHER

Any person whom we meet, intimately or casually, in family or out of it, has "come back" to reincarnation with us. There is no safe ground in calculations about Devachan and rebirth based upon the times when people die after or before one another, because each rebirth has power to so immensely alter the forces that A. who died 200 years before B., a friend of two lives back, may emerge into rebirth exactly with B. in time, because of the effects and causes produced and generated by B. in the intervening lives. As it depends on man's mental action, and as each rebirth throws the Ego into the line of probability of meeting one who will alter his course of thought, no one can safely say when they will meet again any Ego they have ever met before.

If we meet those Egos who are related to our good or evil, charitable or uncharitable thoughts, the force acts at once—not before—and unless the man we injured, condemned, or filled with anger meets us in next life or the one after, or whenever, we have to await his return with us (and that does not mean in family, it means wherever he can act on us) before we can tell whether he will repay in kind. If he has not become a saint meanwhile, he will at once be the cause of our hurt for hurt received, of benefit for benefit. These laws act through us with automatic regularity until we know them and bring up counteractions. And the value of it all is, that we know if we treat all men now with unfailing charity and love we are wiping off old scores clean and making no new sorrows; but if we will condemn, punish, resent, in short, consider ourselves Karmic agents without knowing the meaning of that term, we are sowing dragons' teeth, we are only planting cause for future sorrow.

—W.Q.J.

MIND OF THE AGE

VI: The Susceptibility to Fascism

IT is especially easy to view sympathetically the diligent efforts of Freud and other pioneers who attempted to analyze the field of "abnormal psychology," when one perceives that the rapid growth of severe emotional disturbances challenges the modern world on every hand and at every moment. Such a book as Harold Maine's *If a Man Be Mad,* reviewed extensively in recent issues of the magazine THEOSOPHY, is but one of many means of grasping the gravity of our mental confusion. Maine's successful recovery from delusions and hallucination was accompanied by his growing awareness of the fact that not alone each fellow inmate, *but the whole of institutional society,* exhibited similar indices of mental unbalance.

In Theosophical terms, the present psychic maelstrom is analogous to the physiological maladies occasioned by the persistent indulgence of an improper diet; the damaging results may not be immediately perceptible, yet over a period of years they manifest with violent and unsuspected fury, and are destructive not only to a particular organ but also to the efficient action of the total organism. Our collective diseases are akin to our emotional illnesses as individuals, and the more virulent political diseases become, the more clearly may the connection be seen. For instance, and as previously suggested, while specific theological dogmas no longer compel men to fear church dictatorship after the medieval manner, we retain both the *tendency to fear* and many specific anxieties and confusions which are logical heirs to the doctrine of "original sin," of "the chosen and the damned," and of the irrationality of the religious version of cosmic processes. We are susceptible, in our personal lives, to paranoia—delusions of persecution and of greatness—and to schizophrenia—escape from reality, usually by hallucinations. Our susceptibility to Fascism and other forms of national irrationality is but a further reflection of personal confusion. The denial of the Rights of Philosophy leads inevitably to denial of the Rights of Man. Our delusions have multiplied, and then consolidated in many undesirable national habits.

A United States Army officer on wartime duty in India as an officer in the Division of Psychological Warfare suddenly realized he had a fine opportunity to view American and British culture with the sort of dispassion claimed by the modern psychiatrist. India is the proper setting for such an attempt, the American officer felt, for the major premises of the Indian cultural tradition are not only markedly different, but also often superior to Western concepts and culture. The resulting book, Edmond Taylor's *Richer by Asia* (Houghton Mifflin, Boston: 1947), is an incomparable gift to an as-yet-unborn "Science of Psychotherapy for Nations." In developing his various theses, Mr. Taylor makes a valuable contribution to the terminology of social analysis by giving the label "institutional delusion" to much of our social confusion. He correctly traces our "institutional delusions" to individual attitudes of mind, and links our susceptibility to Fascism with our failure to comprehend, as a Christian culture, the profundity of eastern Pantheism.

Mr. Taylor was first introduced to formal religion through family Catholicism, but his present viewpoint, made "richer by Asia," leads him to question all of the values habitually fostered by powerful church organizations. The neuroses of nations—cancerous suspicions and fears—are encouraged rather than allayed by church versions of Christian tradition. Had Mr. Taylor chosen to conduct his inquiry further into the theological realm, we would probably find him consistent in asserting that the fear of one's own inadequacy as encouraged by the notion of original sin leads directly to paranoid tendencies in individuals and to the vast paranoia known as Fascism.

To begin by viewing any essential portion of man as evil and degraded is to end by treating other beings with suspicion,—for we keep looking for the "evil" to appear and harm us. Also, when the suspicious attitude is uppermost, we seek to dominate others rather than to understand them. As men and women, we have sought to *possess* each other through the peculiar forms of domination encouraged by a warped version of the institution of marriage. (The campaign for women's suffrage was an Herculean—or Amazonian—task.) As political beings, we also seek to gather the power which will allow us to dominate, rather than the power

which brings understanding—and with it social and political harmony. An institution is a consolidation of power. So long as we are fearful and distrustful beings, we will both fear and make obeisance to whatever institution looms before us—unless, of course, we have learned through the promptings of an inner voice that moral man may stand alone in his courage and resourcefulness, whenever he wishes. And after our fears have allowed dangerous institutions to form, we are further "conditioned" into perpetual psychic subservience by them.

William C. Menninger, viewing "The Role of Psychiatry in the World Today" (*American Journal of Psychiatry,* September, 1947), contrasts the psychiatrist's job in civilian life with his job in combat, and finds that the effect of the institution of war, especially the "pathological outpouring of aggression and destructiveness," might well be regarded as a psychosis, a definite mental disease. His experience in the armed services and in present postwar practice prompts him to an evaluation of wartime America similar to Mr. Taylor's. In civilian life, Dr. Menninger states, the psychiatrist—

> attempted to understand and treat the abnormal reactions of persons to normal situations. In military life he attempted to understand and treat the normal reactions to an abnormal situation. One might seriously question if our world condition does not now place many of us in a continuously abnormal situation to which we are having normal reactions, even though these by all previous standards are pathological. To such a turbulent world, one might legitimately ask, what is a normal reaction?

A new college text, *The Psychology of Behavior Disorders, A Biosocial Interpretation,* by Norman Cameron, furnishes another link in the chain which establishes a clear connection between our "institutional delusions" and our private delusions and unbalances. We are, almost to a man, strongly affected by a vast anxiety neurosis, which manifests periodically in terms of aggressiveness, in deeds of self-degradation, escapism, or through temporary delusions of grandeur by which we make feeble attempts to justify our existences.

The root of any type of fascism, whether it be called "Nazism," "Communism" or "Military Conscription for Democracy," is the human proclivity for alternating between fear and ambition. The ambition to dominate in government circles is usually the inception of fascism, and that which compels acceptance of the program is

the average-citizen-fear of the institutional power wielded by the prevailing government. The most terrifying example of this particular form of power was offered by the Nazi concentration camps. The Nazi leaders' ambition to consolidate sufficient power to allow domination of Europe led to various paranoid reactions of extreme hate and aggressiveness against all political opponents, both imaginary and real. The Jewish people of Germany became, in the imagination of some Germans, the enemies of the German people, and were treated by the Nazis in as bad if not in worse fashion than avowed and determined political opponents. When the concentration camps were established and the whole of Germany held in the death-grip of conscription, many *average* men served as attendants in these camps because of a dominating fear of the consequences which a refusal might bring. And all over the world a great many men accepted service in one or another army for this same reason. Later, when some of the concentration camps became "death camps," there were innumerable cases of secondhand brutality, that is, brutality by command rather than by individual design or desire. The petty officers of these camps were prompted by fear of State Power to implement a policy of inhumanity, and this through a susceptibility to the same emotional states which allow individuals everywhere in their private lives to indulge first in fears or suspicions and then in release of anxiety through brutality of word or deed.

The primary knowledge we need today is that which will convince us that our conventional ideas on theology, personal relations between the sexes, and our politics are all intimately related. Next, we must know precisely why they are connected, and what are the persistent threads of delusion running through them all. The student of Theosophy has a unique opportunity to acquire this sort of wisdom, for he can view the mind of this age in contrast with the principles upheld by other and older societies better qualified for preservation than our own, and by those unique individuals who, in troubled centuries, have found courage, calmness, and integrity despite the emotional disturbances of the times in which they lived. It may be that such a student will discover, too, the impossibility of solving a single one of the great problems—caused by differences of religious belief, by the warfare of affection and passion, or by political ambition—without solving, simultaneously, some portion

of the others. We fight these three major battles together constantly, whether we are aware of it or not, both in our own lives and in trying to build a better society. It is not merely helpful, but it is a condition of success in the struggle, to be able to evaluate correctly the contending forces and to know the precise nature of the alliances which sustain the opposition.

Source of Sympathy

Question—Is sympathy a quality of Kama? If not, of what principle is it a part? Should it be indulged to the extent of having one's enjoyment of a pleasure almost destroyed because so many who would like to enjoy it cannot from want of money?

Answer—Sympathy comes from *kama* sometimes, and sometimes is derived from other parts of our constitution. It is often a disease with unintelligent persons, or in those who have not disciplined their minds and do not use their judgment or whose judgment is deficient. But sympathy in its highest aspect must flow from the spiritual part of our nature. However, I think that in its ordinary exhibition it is derived from the principle of desire acting with the mind, the memory, and the sensations. Very often it is false; but true sympathy can never be false, and no matter what principle in our nature it arises from, being a noble and healthful thing, it should be exercised, always however with judgment.

It would certainly be folly to allow our sympathies to carry us so away that we are plunged ourselves into needless sorrow, for in such case we will lose power to judge how to be able to act for the benefit of others. The mere fact that others have no money is not in itself a proper cause for arousing sympathy. The want of money is not the cause of trouble, but the desire for money is. We may sympathize with others who have no money, but not because they are deficient in that means; it should be on account of their failure to see that within themselves is the realization of happiness, and that in fact they should not depend upon anything outside for true enjoyment. —W.Q.J.

The Theosophical Forum, September, 1893

THE DIVISION OF NATURE

by JOHN SCOTUS ERIGENA

I

[Since the only English version of Erigena's greatest work, *De Divisione Naturae* (the translation by Charleen Schwartz for the St. John's Program), is a strictly literal transcription, a summary of Erigena's teachings is here presented from other sources, which transmit more of the living essence of his philosophy. The first extensive quotations are from George John Blewett's *The Study of Nature and the Vision of God* (Toronto: 1907), but the main portion of the extracts is from Henry Bett's *Johannes Scotus Erigena* (Cambridge University Press: 1925). For readability and economy of presentation, as well as for sympathetic understanding, Bett's book is to be highly recommended. (Bett was also quoted in the "Finger-Posts" article on Erigena, in the September issue.)

The sequence of paragraphs, and often of sentences within paragraphs, is not that of *The Division of Nature,* for Bett collates quotations on one theme from various sections of the original text, and the same scheme has been followed here. (General subject headings have been added, in italics.) Several of Bett's comments have been included, for he singles out paradoxes illuminating in themselves, or indicates significant omissions in Erigena's system.—Eds. THEOSOPHY.]

OF God nothing can properly be predicated, because He is above every thought, above every characterisation in form of sense or intelligence; better is He known through non-knowledge; His absence of knowledge is the true wisdom; more truly and more credibly is He denied in all than affirmed. For whatsoever thou deniest of Him thou deniest truly; but in no wise does that which our reason establishes about Him stand fast in reality. . . . To Him no man can draw near, unless first, making strong the path of the soul, he leaves behind him all the senses, and the activities of the understanding, and all the things of sense, together with the whole of that which is and which is not, and so far as in him lies is restored in non-knowledge to unity with Him who is far above every essence and all thought; for whom neither reason nor thinking is suitable, nor can He be uttered or understood, nor is there for Him name or word. * * *

Descending first from the superessentiality of His nature, in which He can but be called Non-Being, He is created of Himself [undergoes a creation at His own hands] in the primordial causes, and becomes the beginning of every essence and of all life, of every understanding, and of all things that enlightened contemplation perceives in the primordial causes. Then, descending out of the primordial causes, which occupy, as it were, a middle station between God and the creature, that is, between that ineffable superessentiality which stands high above every thought, and the revealed Nature which is essentially cognisable for pure spirits, He "becomes" in the effects of those causes, and is made manifest in His theophanies. Thence, through the manifold forms of those effects, He proceeds, even to that last order of collective nature, in which bodies are contained. And as in this order he goes forth into all things, He makes all and becomes all in all, and returns into Himself by calling all things back into Himself, and while He comes to be [*enters upon conditioned existence,* as one might say in the terminology of a modern school] in all things, He does not cease to be above all.

All things He makes out of nothing [that is, out of His own superessentiality], inasmuch as out of His superessentiality He brings forth essences; living beings out of His exaltation above life; intellects out of His transcendence of the intellect; out of the negation of everything which is and is not, the affirmation of all that is and is not. By this also we are most clearly taught the return of all things into the cause, out of which they proceeded, when all things turn back again into God, as air into light, when God will be all in all; not, indeed, as if God were not even now all in all, but because, since the transgression of human nature and its banishment from its seat in Eden—that is to say, from the height of the spiritual life, and from the apprehension of clearest wisdom—into the profoundest deep of ignorance, no one save by divine grace is enlightened, or is able—rapt with Paul to the height of the hidden things of God—to discern with the intent gaze of true understanding how God is all in all; for the cloud of fleshly thoughts and the gloomy twilight of vain imaginations lie between, and the penetrating genius of the soul, weakened by unreasoning passions and baffled by the splendours of transparent truth, expends itself upon the accustomed shadows of the corporeal world. For it is not open to us to believe

that the heavenly essences, who never have left their state of eternal blessedness, can recognise in the whole of creation anything else but only God Himself, since they, lifted high above all sense and thought, see all things in God and in the primordial causes, without needing any work of nature for the knowledge of truth,—for they alone enjoy the ineffable grace of the eternal light.

* * * * *

Everything which is thought or perceived by sense is nothing other than the appearance of Him who does not appear, the manifestation of the hidden, the affirmation of the denied, the comprehension of the incomprehensible, the utterance of the ineffable, the approach of the inaccessible, the apprehension of the unintelligible, the body of the incorporeal, the essence of that which is above essence, the form of that which has no form, the measure of the immeasurable, the number of the innumerable, the weight of that which is devoid of weight, the coming into gross matter of the spiritual, the visibility of the invisible, the possession of place by that which is beyond place, the taking on of time-form by that which is above time, the defining of the infinite, the circumscribing of that which cannot be compassed, and whatever else is thought or comprehended by pure intellect, or cannot be held within the bounds of memory or escapes the penetrating insight of the soul.*

God does not know *what* He is, because He is not a *what*. This ignorance surpasses all knowledge. It is not to be understood otherwise than as an infinite and incomprehensible knowledge. For in so far as God does not know Himself, as comprehended among things that are, He knows Himself as exalted beyond them.

The Unity and the Trinity of God are not such a unity or such a trinity as can be understood by any created intelligence, whether human or angelic. The Unity is not to be conceived as singularity and sterility, rather it is the unity of a fertile multiplicity.† The Trinity

---

*The above passages are quotations from Erigena used in Blewett's *Study of Nature*, pp. 280-1; 287-9; and 290-1. The interpolations in brackets are Blewett's.

†"The whole view of Erigena," Bett observes, "is in the direction that the existence of the universe is a necessary moment in the life of God, a necessary fulfilment of the process of the Divine Nature. . . . This conception has important consequences in religious thought. Unless the necessity is conceded, the whole of existence becomes infected with a casual and arbitrary character" (p. 94).

is the reciprocal relation within the Godhead. . . . the First Person of the Trinity is, in relation to the Second, the Father, and the Second Person is, in relation to the First, the Son. The Spirit ineffably proceeds from the Father through the Son.

The Fourfold Division of Nature, as *(a)* creating and not created; *(b)* created and creating; *(c)* created but not creating; *(d)* not creating and not created. The third division is logically opposed to the first, and the fourth to the second. The first and the fourth divisions are to be understood of God, regarded alternately as the source of all, and as the end of all. These divisions are not to be understood as separated in the nature of God: indeed, they are not in God at all, but in our thought of God . . . because we are compelled, by the very constitution of our minds, to think of a beginning and an end. The second and the third divisions, however, do not merely exist in our thought, but in things themselves, in which causes and effects are actually separated. The second division represents the primordial causes, of which the Logos is the unity and the aggregate. All that we see divided and multiplex in Nature is one in the primal causes. The third division represents the created universe; it is all that is known in generation, in time and in space.

The Fivefold Division of Non-being. Nature, as the general name for all things, comprises both the things which are and the things which are not. All that is perceived by the senses or understood by the intellect is said to be. The five modes of non-being are as follows: 1. All that by reason of the excellence of its nature escapes the reach of the senses and of the intellect. The essence of all things belongs to this category. Whatever is known is a kind of accident of the underlying, unknown and unknowable substance. We know anything by quality and quantity, form, matter, difference, time and space. But the essence of it, to which these attach themselves, we cannot know. Since this essence cannot be known by us, it does not exist for us.

2. In the order of Nature the affirmation of the higher existence is the denial of the lower, and the denial of the lower existence is the affirmation of the higher. Anything is, in so far as it is known by itself or by what is above it; it is not, in so far as it cannot be comprehended by what is below it.

3. All latent or seminal or potential existence. All men who will ever exist were potentially created in the first man; all plants that will ever exist now exist potentially in the seed of existing plants. But in this sense, actual existence is existence, and potential existence is non-existence.

4. All that exists by generation as a form of matter in space and time, and is liable to increase and decrease. All this is not, in the full sense of being. Only what is solely comprehended by the intellect is real being. All else is appearance and not reality.

5. This last mode of non-being belongs only to human nature. Man properly is, in so far as he is in the image of God: in so far as he loses the image of God through sin, he is not. When it is restored to him in Christ, he is again, as the Apostle says: *Who calleth the things that are not as though they were* (Rom. iv. 17).

What is Created is Eternal. We may say that all things always were, and always were not. For they always were, *causaliter* [causatively], in the Word of God, beyond space and time, beyond quantity and quality, beyond all forms and species known either to intellect or to sense. And they always were not, before they issued forth in space and time, and the other forms of conditioned existence. . . .

The Disciple cannot understand how all things can be both eternal and created, unless, according to the teaching of Dionysius, in the sense that God is both the maker of all and is made in all, and this seems to lead to the monstrous conclusion: *Deus itaque omnia est, et omnia Deus!* [God therefore is all and all is God.] The Master in reply enquires if the Disciple is acquainted with the science of arithmetic, and asks if all numbers are not *causaliter* [causatively] and *aeternaliter* [eternally] in the monad [the one]? Thence they extend by multiplication into infinity. All equalities have their source in the number two; all inequalities in the number three; and all species originate from equality and inequality. Six is the number of the days of creation because six is the multiple of the first equal number and the first unequal number; and it is the first number that is made up of its own parts, for it is the sum of one, two, and three, which are the sixth, the third, and the half of itself.

Now what always remains is eternal, and the grounds *(rationes)* of numbers are eternal, for they always remain in the monad. Numbers, therefore, are both eternal and made—eternal in the monad, made in the multiplication from the monad. Similarly, all things are both eternal and made—eternal in God and made in the creation.

The primordial causes are what the Greeks call ideas: according to which and in which all the universe, visible and invisible, is formed and ruled. These powers participate in Being, and so first are, and then are sources of further existences.* These primal causes are Goodness, Existence, Life, Reason, Intelligence, Wisdom, Virtue, Happiness, Truth, Eternity, with the addition of Greatness, Love, Peace, Unity, and Perfection. The primal causes are intended to derive from one another. . . . They extend to infinity. In themselves the primal causes are one, simplex, and not known in a defined order, or separated into a series. We know them as multiple and serial only as we know them in their effects. The monad is one, and only one, and it is not one as compounded from a multitude, but one in itself, and yet numbers to infinity proceed from it. So the primal causes subsist uniformly and unalterably in the Word, in Whom they are created, eternally one and the same, beyond all order and all number. They remain unknown until they manifest themselves in theophanies, and in these they are divided and multiplied, and an infinity of effects proceeds from them.

The Elements. The four simple elements are Fire, Air, Water, Earth. They are invisible, incomprehensible, universally diffused. All sensible things are constituted by the proportionate union of these elements, not the direct union of the elements themselves . . . but the union of their qualities, in proportion and in opposition. These qualities are four; heat, humidity, cold, dryness. Heat and cold are active; humidity and dryness are passive. These four qualities and the four elements in which they inhere are a kind of intermediary between the primordial causes and composite bodies.

---

*Bett finds a "serious philosophical difficulty" in Erigena's system because "the primordial causes are sometimes used as if they were purely intellectual abstractions and sometimes as if they were active forces which really constitute the world as we know it. The case of Hegel is similar, and it has been said that with him we need 'to be on our guard against the idea that logical abstractions can thicken, as it were, into real existence'" (pp. 110-11).

SEVEN STEPS FORWARD

[The following editorials by William Q. Judge first appeared in *The Path,* April, 1892; March, 1893; and March, 1896, respectively. The last article, published in the month of Mr. Judge's passing, appeared in the final issue of the *Path's* tenth volume, under the title, "The Screen of Time" (the title used here is our own). The name "Theosophy" was assumed in Vol. XI, but remained only a few years before falling into disuse as a result of splits in the Theosophical Society in America. In 1912, three years after the United Lodge of Theosophists was founded, Robert Crosbie established the present magazine under the title W.Q.J. had proposed. The statement of aims, "Why 'Theosophy'" (Volume I, p. 1), renewed the purposes set forth by Mr. Judge in the opening issue of *The Path,* a further object being to rescue from oblivion the magazine writings of H. P. Blavatsky and Wm. Q. Judge.—Eds. THEOSOPHY.]

WITH this issue *Path* starts on the seventh year of life, and the seven past years have been full of action, of work, and of results. We began without an office or capital: it might be said that the business was carried on in a hat at first. Then it moved into a cell or den on Park Row, where no man could enter by the door if the occupant within did not rise to make room for the portal to swing. Subsequently a larger room—cramped in fact—was hired and exultingly then called commodious by the *factotum.* Later back again to Park Row and even more commodious, as the quarters of a bee might seem so, by comparison, to an ant. Then again to larger quarters on Nassau street, until now it expects to move into the Society's permanent house.

So to signalize the event it puts on a new cover, and were subscribers more numerous it might enlarge the number of its pages. But the penalty of independence in business conduct is frequently lack of support from a world that acts on convention and delights in pandering and being pandered to. But it may as well be known that the *Path* will pander to nothing.

Once more, too, the editor declares he sees no excuse for the existence of this or any other magazine. He wearies of the eternal

printing that goes on, for there is nothing new under the sun and we are like squirrels repeating the words spoken by bodies long since dead which were inhabited by ourselves—whom now we fail to recognize. But since this is the age of black on white impressed by machinery, we are compelled to publish so that the opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected.

Seven Years Gone

The Path was started in April, 1886, and with this month completes the first seven years of its life. Many things have happened here in these years.

In April, 1886, we had no sectional organization here; by the next year our organization was completed and became the model for Europe and India. No Headquarters existed then; to-day we have the large General Headquarters in New York, with smaller local ones in San Francisco, Chicago, Boston, Washingtion, and elsewhere. Our literature included few books; now enquirers are assisted by many works from the pens of many Theosophists. For some time after 1886 ridicule was our portion day by day; but now Theosophy is a familiar word, our books are constantly sought, our ideas have affected general literature. Even the worthless novels which stream weekly from the press try to catch readers by introducing *quasi*-occult ideas and superphysical phenomena. The newspapers which are written to sell and which used, at the most, to fill a corner with a jeer at the Theosophical cranks, now send their brightest reporters to interview any Theosophical speaker visiting their town, because their public wants to know what the Theosophist has to say. Considering the opposition, much has been effected toward the end in view, that is, to break down materialism, revive spirituality, and create a nucleus for a Universal Brotherhood.

The era of apostolic work has come in since we first opened the *Path*. Then no one was speaking for Theosophy in America. To-day there is the lecturer on the Pacific Coast going up and down the land; Bro. Claude F. Wright making extended tours as far West from the Atlantic as Kansas City; several members of the New York and Brooklyn Branches lecturing in cities of adjacent States;

and last, but not least, we have secured since 1886 the interest, efforts, abilities, voice, and pen of Annie Besant. Seven years have seen many things with us. We salute the Brethren!

FROM "THE PATH" TO "THEOSOPHY"

There will be a change in the title of this magazine when issued next month. It will appear as *Theosophy* instead of as *The Path.* This change is thought advisable for many reasons, one of which is the indistinctiveness of the present name. "Theosophy," as a word, has become familiar throughout the civilized world, and a certain definite though not always correct meaning has been attached to it. One of our chief objects will be to spread a proper understanding of its significance, as well as to remove false impressions concerning it. One of the chief results of the change will be an increased familiarity on the part of the public with the word; and it is a word that has power in it, sufficient in itself to change the tenor of a man's life, as experience has shown in more than one instance.

Among other important results that should follow from the change, one of which I have already touched on, a very considerable increase in the circulation will be effected, it is hoped. Each reader will doubtless help to bring this about by reading *Theosophy* on the street-cars, in the trains, and in other public places where many eyes will be caught by the well-known name on the cover of a magazine. Once seen it will not be forgotten. So as this is a Theosophical venture I invite the cooperation of Theosophists the world over in making it a success. Nothing can be accomplished without you; everything with you: and the last and apparently least of you is not always the most helpless.

"THE LIGHT OF THE WHOLE WORLD"

Ascend from the earth to heaven and then descend again to earth, and unite together the power of things inferior and superior; thus you will possess the light of the whole world, and all obscurity will fly from you. —*Smaragdine Tablet*

YOUTH-COMPANIONS ASK—

DEVACHAN *is spoken of somewhere as a reward for unmerited suffering. How is it possible, under Karma, to suffer something* unmerited?

"Somewhere" is in the *Key to Theosophy* (p. 161) where H. P. Blavatsky says that because the person does not recollect the cause of his suffering, and "thinks he suffers for no guilt of his own, this alone is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post-mortem* existence."

Devachan is a personal and subjective state determined by the man's thinking during life. It represents the completion of the personality in its higher aspect. Further on in the *Key* it is said, "according to the after life a man has believed in and expected, such is the life he will have." Devachan, therefore, is a reward for the man who expects a reward; it is a rest for the man who wants —thinks he "deserves"—a rest.

"Objective" justice is meted out to the man by Karma in his earth-life, and he has the opportunity to recognize it as just, by seeking for the causes of all that affects him *in himself* and in his prior actions and thoughts. But he cannot be compelled to so view his circumstances. He is his own "judge, jury and executioner," holding private court to decide his own subjective "justice," and even though his findings are based on partial evidence, they are valid in Devachan because the latter is a *personal* state. Devachan affords compensation to the man who feels that injustice has been done him, just as, in dreams, he can compensate for unpleasant physical realities. But this seeking for compensations and rewards, even though apparently justified by circumstances, must eventually give way before a deeper sense of the responsibility of soul. This is the end result of recognizing the theosophical doctrine of the "re-incarnation of the same spiritual individuality in a long, almost interminable, series of personalities."

In the August "Youth-Companions," the point was made that we often do less, or different, than we know we should, and that we fail to put many of our good intentions into practice. But isn't it natural that our achievements will always be behind our aspirations?

Of course it is—and pity the man who thinks he has reached perfection! Our trouble is not that our achievements fall below our aspirations, but that often we do not set out to achieve what we see as good. We "get an inspiration," we say. That is something received; aspiration is the generating of our own energy. Merely being the recipient of wonderful ideas is of no positive value.

There is no harm in recognizing that we don't do things as perfectly as might be, provided that this perception doesn't tempt us not to do them at all. An archer aims his arrow *higher* than the goal because he knows that gravity—the force of matter—will pull it down in the course of its flight. The fact that gravity is going to affect the arrow does not discourage the archer; he simply makes allowance for its influence. "Failure is the foundation of success, and the means by which it is achieved. Success is the lurking place of failure; but who can tell when the turning-point will come?" said Lao Tze.

Is repetition really the mother of learning? Sometimes it seems as if the more a thing is repeated, the less impression it makes. And then something said just once will strike a deep response or make a lasting impression.

A person wishing to acquire a certain skill or facility will set himself to a definite discipline of regular practice. He learns first with the mind or understanding, then consolidates that learning in his instrument—whether body or emotions,—by repeated efforts. This is a cycle of repetition which is active and creative because it is purposeful and self-determined. Of course, repetition *per se* makes for memorizing rather than learning.

We know there is a difference between repeating a thing to ourselves—for ourselves—and having something repeated *at* us. Perhaps there is a mental "law of diminishing returns" which would apply to remarks too often repeated. All this, however, depends on the intent, the manner and the enthusiasm of the person. There is a natural recurrence of basic ideas all the time, but these are not repetitive if they are re-created by ever deeper perceptions and applications.

One form of unnatural repetition would be "pounding in an idea"—in which case, the manner of delivery may cause the mind

of the listener to resist the idea, or retreat from it. In this event, the idea itself receives much less consideration than the resentment at the way it is presented, and for this reason, the idea might make little permanent impression. Putting this in theosophical terms, we can say that coercive or uninspired repetition is directed at the lower, brain mind of the listener—*kama manas,* whose qualities are significantly briefed by Mr. Judge in the *Ocean* (p. 56). The animal brain can be impressed independently of the real mind of the person, as experiments in hypnotism make very clear. But this is not the process of learning or of true education, which requires that the *human* mind be contacted, awakened and aroused, "reducing the purely mechanical work of the memory to an absolute minimum." The lighting up of Manas is not the result of a prolonged indoctrination. Spontaneity, enthusiasm, "fire" in some form, is the only bridge between two minds. If the attention of the Thinker is caught and focussed, there *will* be that deep response and lasting impression which the questioner mentions.

Should we refrain from doing what we consider right and proper, when with others who don't have the same standards? For instance, some people don't seem to give any attention to social amenities.

If *we* give attention to them simply as amenities, we'll probably be happy enough to find people who want none of them. If, on the other hand, they constitute for us a natural and spontaneous expression of our interest in other people, we will continue to practice them without regard as to whether or not they are reciprocated. The important factor lies behind the words—a sincere *interest* in another person generally evokes a response in kind.

The words "right" and "proper" are not, as seems implied in the question, necessarily synonymous. A proper action may be one dictated solely by convention, but right and wrong are not determined by what other people—or ourselves, for that matter—like, appreciate or expect. A sure path to disappointment, by the way, is the one undertaken solely to win or keep another's appreciation. The disappointment may be twofold: the personal man is bound to be disappointed, because in seeking approbation he makes himself just the man least likely to win it; and the soul, the real man, cannot find true merit in any activity undertaken for reward.

THE PROBLEM OF HUMAN NATURE

THE one certain thing predicable of the world as we know it, and as it has been known in the past, is its changeability in external affairs. That fact has not prevented human beings from expecting their plans, individual and social, to possess the element of permanence. History, and personal experience, are continually falsifying this ardent dream. The vital factor of human nature is forgotten by the planning enthusiast. The orthodox religionist emphasizes the inability of human nature to save itself from damnation. Contemporary science in the main regards it as the more or less refined offspring of animal evolution. All planners alike agree in visiting this "poor relation," when it suits their purposes, with the responsibility for the failure (so often tragic) of their best-laid schemes of salvation or reconstruction.

Whether we agree with Clemenceau that "essentially, human nature is always the same," or with Woodrow Wilson (after World War I) that "human nature has entered a new phase of its development," hardly anyone stops to think out seriously the validity of the theological or scientific account of the origin or structure of this same human nature. Yet, upon our conception of the nature of man, and our attribution of importance to its evolutionary modifications, hangs all the possibility of progressive development in the three worlds of thought, feeling, and action. It is said that human nature in the mass has not changed much, if at all, during the past million years. That is not because it cannot change, however. Indeed, the whole project of forming a nucleus of the Universal Brotherhood of Humanity is founded upon the feasibility of alteration in the right direction. Slow progress, or apparent changelessness, is due to the absence or imperceptible influence of the requisite evolutionary factors making for true growth. It is part of the work of the Theosophical Movement to discover for mankind the elements of its own nature, and to promote self-initiated and self-guided efforts towards the purification of that nature, and its development by identification with the highest interests of collective Humanity.

Historically, it is a sad fact that those who hoped for the most with the introduction of representative democracy in the nine-

teenth century, were followed in a generation by others who expressed disappointment and apprehension as a result of its actual operation in the course of time. Today, the very word democracy has lost its accepted significance; it has become a counter in the language of power-diplomacy. If we ask for the cause of the growing disillusionment, we may find the best answer perhaps in the late Mr. Graham Wallas' classical treatise, *Human Nature in Politics,* where he says that, in the case of most modern political thinkers, "one cannot even discover whether the writer is conscious of possessing any conception of human nature at all." Without such a concept, how could we ever hope to build a political or other institution, on anything but sand?

The truth is, of course, that even Mr. Graham Wallas himself was thinking only in terms of materialistic psychology, and, as is well known, his opinions have colored the outlook of a whole generation of progressive workers the world over. He believed, indeed, that the efficiency of political science was likely to increase because he thought that "modern" psychology offered a truer conception of human nature than that associated with traditional political philosophy, and that more accurate answers to problems were being found by quantitative methods as compared with those of a qualitative *genre.* He left unanswered (as do so many others who hold these assumptions) the pressing question of why we should suppose that to be kind and honest and industrious is even desirable. No word of the ancient teaching that Man is "the child of the Elohim" (*S.D.* I, 225), and that there is a monadic evolution which implies a more and more perfect growth of units of consciousness "through their assimilation of many successive personalities" (*S.D.* I, 171), has reached the ears of these Western thinkers. They are deafened by the idealism of "modern" psychology which has been described as "but another name for uncompromising materialism, and whose pretended Monism is no better than a mask to conceal the void of final annihilation—even of consciousness" (*S.D.* I, 620 fn.).

A glimpse of the "mask" is seen in Mr. Graham Wallas' imputation of the origin of personal and dynastic loyalty to the specialization of a general instinct of affection "into a vehement impulse to follow and protect" a leader, as a means of collective

defence from "carnivorous enemies"! No trace here of the divine Intelligences charged with the supervision of Kosmos, or hint of the possibility that our races "have sprung from divine races, by whatever name they are called," appearing first as gods and Creators, then merging in nascent man, and finally emerging as "divine-Kings and Rulers" (*S.D.* II, 366).

The pernicious application of Darwinian "natural selection," as a theory of social evolution, is also to be seen in the reference by Herbert Spencer in his *Man versus the State,* to "the beneficent private war which makes one man to strive to climb over the shoulders of another man." This is a view of adult education following naturally upon the unquestioning acceptance of the so-called scientific revelations: "the struggle for existence" and "the survival of the fittest." All through the early life of a human being (wrote H. P. Blavatsky)—and it is equally true of his later life—"every man has these [revelations] driven into him by practical example and experience, as well as by direct teaching, till it is impossible to eradicate from his mind the idea that 'self,' the lower personal, animal self, is the end-all and be-all of life" (*The Key to Theosophy,* Sec. "Theosophy and Education"). Again, Mr. Graham Wallas quotes from an article by the historian and statesman, Macaulay, which appeared in the *Edinburgh Review* of March, 1829: "What proposition is there respecting human nature which is absolutely and universally true?" To which Macaulay gave his own answer: "We know of only one: and that is not only true, but identical; that men always act from self-interest."

The Nemesis of this conception of human nature is operative in the world revolution of today. Is it any wonder that even a philosopher of empiricism like William James should write as he did in his *Principles of Psychology* (II, 547):

> The moral tragedy of human life comes almost wholly from the fact that the link is ruptured which normally should hold between vision of the truth and action, and that this pungent sense of effective reality will not attach to certain ideas.

"Effective reality" is conditioned inevitably by our view of the origin and structure of human nature. The link between vision of truth and action is fragile because man has worshipped false

gods. Both vision and will have been weakened because he has lost the knowledge of his own transitory as well as imperishable nature. His theological and scientific teachers have had their part in this betrayal of integrity. "O, you philosophers," exclaimed Rousseau, "read us your books on the battlefield." He had in mind the wars of history. Equally, there is the *kurukshetra* of the human soul to which his words are applicable, when we remember a great deal of contemporary revelation or philosophy. "What has truth," he asks in another place, "to do with the mistakes of men, or their savagery with justice? . . . . . Let us hear no more of these base and venal authorities whose writings only serve to make men slavish, ferocious, and miserable." How much of modern authoritative literature comes under this impeachment!

The confusion of thought observable today, and the general bewilderment of mankind when faced with world-wide results of false ideals of human nature, need no emphasis. In the rather desperate modern effort to persuade ourselves of the cultural gulf separating us from "primitive man," we are inclined to forget that, in so many things, we are able only to congratulate ourselves upon the cultivation of a sizable taint of hypocrisy, superimposed upon an inordinate capacity for all the destructive propensities of our nature. Professor C. E. M. Joad, a "popular" philosopher well known in England, has put the case well, from his own point of view, in his *Return to Philosophy* (London: Faber & Faber, 1935):

> It is, indeed, the chief difference between the civilized man and the savage that the former is under the necessity of invoking his reason to assure himself that he is doing his individual or civic duty by judicially murdering criminals, patriotically hating foreigners, or "lynching" negroes in a passion of moral indignation, whenever he wants an excuse for gratifying instincts which savages indulge without hypocrisy.

Allowing for the conventional view of racial evolution inherent in the Darwinian theory, this is a fair judgment of our moral achievement. All the more pity it is that Professor Joad, in the same work, should so far fail to invoke reason as to classify Theosophy (he does not define the word) with Christian Science, Spiritualism, "inner light mysticism and the philosophizings of the Stock Exchange," and to describe it as one of the "children begotten by

intuition out of ignorance"—whatever he may mean by this sporting phrase. In any event, he adds his own philosophical perplexity to the general melee by expressing his belief that "intuition is one of the most valuable, as it is also the most lately evolved, of human faculties." There is no hope for Professor Joad nor for those who think with him along these lines, unless and until they acknowledge Truth wherever it may be found, and confess it in the face of a jeering world. What Dr. Joad has confessed, instead, is a return to the Anglican religion. His latest book, *Decadence, a Philosophical Inquiry,* is said to be "an easy-reading defense of Christian belief" (*Time,* March 15). For one who, as an agnostic, saw that "When the mind becomes old and begins to decay, it becomes matted with God-webs," Dr. Joad has undergone extensive reorientation. His own explanation is that "When war came, the existence of evil hit me in the face," and at the war's end he wrote, "I see now that evil is endemic in man, and that the Christian doctrine of original sin expresses a deep and essential insight into human nature." Human progress, on this view, is a doubtful prospect, and Joad is well-advised to seek "a light to live by in an ever darkening world."

Moving in the opposite direction is the concept offered by H. P. Blavatsky to account for the baffling problem of human nature:

> The philosophy of psychic, spiritual, and mental relations with man's physical functions, is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. (*S.D.* I, 226.)

It is not in dispute that physical man is formed out of the dust of the Earth, though not fortuitously, nor by fiat of a Jehovah. Can humanity, in this transition age, be brought to realize that "every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and *for* itself. It is an atom and angel" (*S.D.* I, 107). And, as with the atom, so with the man: "Darwinism only meets Evolution at its midway point. . . . The underlying physiological variation in species

—one to which all other laws are subordinate and secondary—is a subconscious intelligence pervading matter, ultimately traceable to a *reflection* of the Divine and Dhyan-Chohanic wisdom" (*S.D.* II, 649). Add to this conception the Vedantic teaching of the division of the human inner principles, and modern thought would, by their acceptance, gain new dimensions and categories, serving as a sure basis for an ethical evaluation of human conduct in matters large and small. Unfortunately, the awakening is not yet! Man still prefers to emulate the Amphioxus, as he did when H. P. Blavatsky wrote on the subject in 1888:

> As a general rule, *now* that the very nature of the *inner* man has become as blind as his physical nature, man is situated on this globe as the *Amphioxus* is in the Ocean. Surrounded by shoals and millions of various fishes and creatures that see it, the *Amphioxus* species—having neither brain nor any of the senses possessed by the other classes—sees them not. Who knows whether, on the Darwinian theory, these "Branchiostoma" are not the direct ancestors of our Materialists? (*S.D.* II, 370 fn.)

Within this self-made environment and limitation, no certainty of individual or social progress may be looked for. So much that goes by the name of social reform and economic betterment is but *reliquiæ* of the Positivism of Auguste Comte "the only religion of any importance which has ever been consciously constructed by a psychologist," as Graham Wallas described it. More truly, in its rejection of the metaphysical, and acceptance only of what can be perceived by the senses as real, the Positivist philosophy (like a good deal of modern sociological thought) is a form of *psychism,* and is utterly unrelated to any true psychological theory—as was long ago pointed out:

> The schools of Spencer and Bain are respectively positivist and materialist, and not metaphysical at all. It is *psychism* and not *psychology;* it reminds one as little of the Vedantic teaching as the pessimism of Schopenhauer and von Hartmann recalls the esoteric philosophy, the heart and soul of true Buddhism. (*S.D.* II, 156 fn.)

However attractive may be the *mayavic* picture-gallery from the standpoint of sense perception, the vision of man's future will prove to be without substance or permanence, if the light that brings it into view "shines from the jewel of the Great Ensnarer." The right-

ful answer to the demand for security is that such possessions as we should desire "must belong to the pure soul only, and be possessed, therefore, by all pure souls equally, and thus be the especial property of the whole only when united." A genuine philosophy (as Dr. Joad reminds us) "will not help us to enlarge our incomes, to become social successes, to increase the effectiveness of our personality, or our popularity among our friends." To think otherwise is to embrace a pseudo-philosophy of "humanitarianism," which, as Canning (1770-1827) protested, in a reference to the sanguinary aspects of the French Revolution, "reduced the nation into individuals in order afterwards to congregate them into mobs." It was the same facile philosophy (so prevalent today) against which Mazzini preached:

> Man is not changed by whitewashing or gilding his habitation; a people cannot be regenerated by teaching them the worship of enjoyment; they cannot be taught a spirit of sacrifice by speaking to them of material rewards. It is the soul which creates to itself a body; the idea which makes for itself a habitation. (*Westminister Review,* April 2, 1852.)

The world is in dire need of a true philosophy of human nature and its evolution. It is to be found in the place where it has always been—entombed in a cave of man's devising, awaiting its resurrection in every heart attuned to the call of Universal Brotherhood. We cling to our separate personalities, and vainly imagine that "enlightened self-interest" will see us through the valley of indecision, where we lack even *that* enlightenment, and where good and evil are prompted by petty desire. Few have learnt the meaning of Tolstoy's words:

> To many it seems that nothing will remain if you exclude personality from life, and a love for it. It seems to them that without personality there is no life. But this only appears so to the people who have not experienced self-renunciation. Throw off personality from life, renounce it, and then there will remain that which makes the essence of life—love. (Tolstoy's *Diary,* June 30, 1898.)

Fewer still are those who realize that the "Fallen Angels" of all religions are really Humanity itself, and that—

> The Demon of Pride, Lust, Rebellion, and Hatred, has never had *any being before* the appearance of physical conscious man.

> It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter. And, if the Kabalistic saying *"Demon est Deus inversus"* finds its metaphysical and theoretical corroboration in dual manifested nature, its practical application is found in Mankind alone. (*S.D.* II, 274.)

And yet, only as the ideas of duty and philanthropy, which have their root in this conception of human nature, increasingly prevail, will man's mental and psychic growth proceed as envisioned in *The Key to Theosophy,* "in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal goodwill which will reign in his mind, instead of the discord and strife which is everywhere apparent around us today."

"A Mere Abstraction"

Without Tao, form cannot be endued with life. Without virtue, life cannot be endued with intelligence. To preserve one's form, live out one's life, establish one's virtue and realize Tao—is this not complete virtue? Issuing forth spontaneously, moving without premeditation, all things following in his wake—such is the man of complete virtue! He can see where all is dark. He can hear where all is still. In the darkness he alone can see light. In the stillness he alone can detect harmony. He can sink to the lowest depths of materialism. To the highest heights of spirituality he can soar. This because he stands in due relation to all things. Though a mere abstraction, he can minister to their wants, and ever and anon receive them into rest—the great, the small, the long, the short, for ever without end.

Ignoring the future and the past, he resigns himself to the laws of Tao. Therefore no calamity comes upon him, nothing injures him, no man is against him, no spirit punishes him.. He has no anxieties; he makes no plans. His honor does not make him illustrious. His good faith reflects no credit upon himself. His sleep is dreamless, his awaking without pain. His spirituality is pure, and his soul vigorous. The heart unconscious of sorrow and happiness, that is perfect virtue. One, without change, that is perfect repose.

—Chwang Tzu

THE KALI YUGA

A CORRESPONDENT is confused on this subject from the statement in *What is Theosophy* by Mr. Old, that we are in the midst of the Iron or Black Age. Doubtless his sentence, which is on page 28 of the book, is misleading, because "kali" means "black," and hence it would seem that he meant we are now in the middle of Kali Yuga, but reading further it is seen that he refers only to the first part of the Age. Kali Yuga is in length 432,000 years, according to the old Indian calculation, and we are now coming to the end of its first five thousand years, that preliminary period being reckoned from the death of Krishna. In passing, it may be justly thought that this five-thousand-year period is the origin of the idea of the Hebrews that the world is about that age, just as the Greeks in the time of Solon imagined that all things had to count from their former great cataclysm, but which the Egyptian priests showed to Solon was incorrect, for, as they said, "There had been many great cataclysms before that."

In the *Secret Doctrine* is to be found this: "The fourth sub-race was in Kali Yuga when destroyed." This is not amenable to objection on the ground that we who are not that race are in Kali, for each race goes through the various Ages for itself; hence the former races, both primary and sub-, go through all the four periods from the Golden to the Black.

It must follow from this, and such is the oldest teaching on the subject, that at one and the same time races may be on the earth running each for itself through one or other of the periods. Some might be in the Golden Age and others in the Black. At present it is admitted that the Aryans are in the Kali Age, but certain childlike races are not so. Within the present five-thousand-year period we know that races have absolutely finished their Kali Yuga and gone out of existence. This happened to that which ruled a part of the American continent, and hence for them in particular their Kali Yuga must have begun earlier than ours did. The Hottentots also disappeared during our memory. This method of consider-

*This article was first printed by Mr. Judge in *The Path* for November, 1894. The questions and answers appended at the end first appeared in *The Path*, January, 1895.—Eds. THEOSOPHY.

ing the subject will clear it up, leaving only to be settled for each race the period which they are in, or the beginning and ending of it. And, as said, for the Aryans the great Kali Yuga began five thousand (odd) years ago.

To find out when the great Kali Yuga for the major race including all its sub-races began would be impossible, as there are no means, and H.P.B., the only one for the present who had access to those who held the records, said precise figures on those heads would not be given out. But she and also those behind her who gave her so much information laid it down, as in accord with the philosophy of nature given out, that a division into four was the order for evolution in respect to the life of races, and hence that each great race, whatever its number in the whole seven, would be compelled to go through the four periods from the Satya to Kali, while at the same time the minor races had the same division, only that each part would be shorter than those pertaining to the great race as a whole. For that reason it seems plain that the figures for the various Ages (or Yugas) are only such as relate to and govern the sub- or minor races.

The overlapping of races as to their particular Yuga (or Age) can be easily seen in history. When the whites came to America the Indians were in their stone age in some places, using stone hammers, spears, knives, and arrows. Even in cultured South America the priests used stone knives for use at the sacrifices. We, however, had gone far beyond that. The red Indian of North America would have remained wholly in the stone age had we not altered it to some extent while we proceeded as instruments for his annihilation. Therefore in our own period we have examples of two races being in different Ages while living at the same time on the globe.

The foregoing is the general scheme outlined in the *Secret Doctrine,* where there are numerous pages showing that when a new race, whether a sub- or major one, comes in it does so while many of the old race still exist, the one gradually rising in development while the other falls. They shade into one another as night does into day, until at last either night or day predominates. This period of shading is allowed for in regard to the Ages, and in the Brahmanical calculation we find that they add twilights and dawns, since

preceding a new Age there must be the dawn, as following it will come the twilight. The twilight of the one will be the dawn of the other.

Using the Zodiac for the purpose of considering the question of the Ages, we find that, roughly speaking, the time taken by the sun to go round the whole circle is 25,800 years, as shown by the retrograde movement of the equinoctial points. This is the type for the yearly circle, which makes the four seasons, and the four seasons in their turn symbolize the four Ages. Their length will be in proportion to the greater swing of the sun. Among the seasons the winter corresponds to the Kali Age, for then all is turned hard and cold, just as in the Black Age, the light of the Spiritual Sun being dimmed, the hardness and coldness of materiality appear in the moral life. Now if the sidereal period be divided by four, we have the figures 6450 years, or the five-thousand-year period with the requisite twilight or dawn added. And it was taught by the Egyptians that with every quarter of the circle of the Sun's great path there were changes caused physically by the alteration of the poles, and spiritually there must be changes due to the inner development of the human race as an entirety. While the materialistic philosopher thinks the changes would be due to the movement of the poles, the teaching from the Lodge is that the spiritual inner changes cause the physical ones through the appropriate means; in this case, those means are in the movements of the great heavenly bodies. This is because the whole Cosmos is on the same grand plan, with all its parts working together, each in its own way.

For the present, students will have to be satisfied with the general statement that we are in Kali Yuga. The characteristics of the present time show it clearly enough, for while physical civilization is high the spiritual side of it is low and dark, and selfishness is the prevailing order. None of us can really pretend to know more than this, for while we have the Brahmanical calculation and the words of the *Secret Doctrine,* yet that is taking the word of another, plausible, of course, and also concordant with all other parts of the system, but still not of our own knowledge. The beginning of this Age and the time of its ending are dark to us; but the general theory, sufficient for our present needs, is

perfectly clear, and as good an assumption as any of those indulged in by science—certainly better than the incredible ideas of the theologian. Of one thing we are getting more and more proof each day, and that is of the immense period during which man has been on the earth, and, with that admitted, all the great cyclic lengths given by the ancient and modern Theosophists of weight are entitled to credence.

We can also get great comfort from the theory given out at various times, that in Kali Yuga a small effort goes farther for results than the same when made in a better Age. In the other Ages the rates of all things are slower than in this; hence, evil now seems quick; but in the same way good is also much quicker in effect and reach than in a slower time.

Kali Yuga and the Coming Race

(1) How many years are there in Kali Yuga? (2) Will the sixth sub-race begin very soon, that is, will it be at the end of the cycle of the first five thousand years of Kali Yuga? (3) Cannot a person of the fifth race come near where the sixth race shall live?

(1) Kali Yuga is said by the Brahmins and by the *Secret Doctrine* to be 432,000 years long. We will have to accept the calculation for the present.

(2) Many thousands of years will pass before the next race will be here, and you will have died several times over before that, and also it is probable you will be one of that race unless you go to some other planet. You have made the error of supposing that the end of the cycle in 1898 is the end of the race. It is not. It is but a minor cycle, though quite important in its way. Hence—

(3) As we, including you, will be members of the new race in all probability if we take advantage of our opportunities, there is no profit in the question or its answer, for the sixth race not being due for so many centuries, and you being eligible for membership in it, there is no sequence. When the sixth race has fully come, many degenerate examples of the bodies of the fifth will be here with it and among it, but no special place will be kept for its development.

ON THE LOOKOUT

"The Comics . . . Very Funny!"

Such is the title of an article in the May 29 issue of *Saturday Review of Literature* by Dr. Fredric Wertham, senior psychiatrist of New York City's Department of Hospitals and director of both Bellevue and Queens General mental hygiene clinics. Dr. Wertham traces the alarming increase in juvenile delinquency directly to the influence of comic books. He cites case and history, out of his own experience, to prove that what children get from these stories and pictures of crime is not "pure phantasy," as the "experts" in the comic book industry would have us believe, but rather a powerful impulse to imitate what they have read and seen.

> A boy of seventeen [he writes] is referred to me by the Juvenile Aid Bureau because in an argument he stabbed a boy of thirteen in the right arm "with full intent." He says: "I don't read many comic books—only about ten a week. I like crime comics. Sometimes they kill the girl. In one of the books the girl wanted more money so they stabbed her in the back." Was it "full intent," or was it perhaps imitation that motivated him in his own actions?

Induced Violence

> Think of the many recent violent crimes committed by young boys and girls. A twelve-year-old boy who kills his younger sister; a twelve-year-old boy who kills his older sister; a thirteen-year-old burglar who operates with a shotgun; a seventeen-year-old boy who kills a thirteen-year-old boy and leaves a note signed "The Devil"; . . . a thirteen-year-old who shot a nurse and was sent to a reformatory (where, incidentally, he will read more comic books). . . .
>
> One sixteen-year-old boy in [a New York City] school was beaten with a broken bottle from behind and cut so severely that seven stitches had to be taken around his eyes. Adults are horrified at this attack. They don't know that this is old stuff for comic-book readers. In one of the "good" comic books ("Classics Illustrated") in a rendering of the novel by Eugene Sue, "the Mysteries of Paris," there is a picture of a man tied down in a chair—a man whose eyes have been gouged out and whose blood runs down from beneath the bandage.

"THE FOLKLORE OF THE COMIC BOOKS"

> A thirteen-year-old boy in Chicago has just murdered a young playmate. He told his lawyer, Samuel J. Andalman, that he reads all the crime comic books he can get hold of. He has evidently not kept up with the theories that comic-book readers never imitate what they read. He has just been sentenced to twenty-two years in jail; while the comic-book publishers who killed his mind with thoughts and methods of murder, and their experts who say his reading was good for him, continue as before.
>
> All these manifestations of brutality, cruelty, and violence and the manner in which they are committed—that is the folklore of the comic books.

Dr. Wertham is not impressed with the argument that comic books are no worse than classical fairy tales. As a recent *Collier's* article points out, he regards fairy tales as presenting "a world removed from the everyday life of the child. The magic wands convert pumpkins to coaches or beasts into handsome young princes"—a world of magic, in short. But the super-machine guns and atomic energy featured in comic books bring the terrors of today's adult world directly into the child's life. And Dr. Wertham insists that "children do not recognize comic books as a world of make-believe."

TWO OPINIONS

The apologies made by those in favor of comic books are that the children select them of their own choice, that many are educational, that the youngsters find in them "release" for their own desires, that they always show the victory of law and order, that they are approved by the "experts," and therefore they must be all right, and that the children do not imitate these stories. Dr. Wertham, however, is of a different opinion, and every parent who is interested in the mental well being of his children should read for himself the famous psychiatrist's rebuttals to all these arguments. He says—

> the increase of violence in juvenile delinquency has gone hand in hand with the increase in the distribution of comic books. . . . You cannot understand present-day juvenile delinquency if you do not take into account the pathogenic and pathoplastic influence of the comic books, that is, the way in which they cause trouble or determine the form that trouble takes.

> My own clinical studies and those of my associates of the Lafargue Clinic, the first carried out independently from the comic-book industry, and the first leading to their condemnation, have convinced me that comic books represent systematic poisoning of the well of childhood spontaneity.

The present comic-book craze is just one of the many forms that is being taken by the "psychism" of this age—all the more harmful because of its hold upon the minds of the youth (see Lookout for March). Ideas and pictures of crime implanted in the minds of children through this medium remain as potent seeds for future growth and germination. The immediate effect is seen in the increase in juvenile delinquency, but the full impact will come only in later years, when these youngsters reach the age of manhood and responsibility.

THE "CANDID" CAMERA

A much-publicized young movie "star" commits suicide, and today's newspaper—the "home edition," let alone the tabloid—scruples not at all to photopraph the body sprawled on the floor in death. A collegiate-type "killer" is caught by the police and a newsreel company rejoices in its exclusive rights to record the criminal's confession—reproducing before millions of eyes a jaunty account of casual-seeming murder and even more casual "repentance."

The ultimate degradation of news photography may not yet be reached, but these recent examples are sufficient to sketch the inherent possibilities of the "candid" camera. Similarly, the completely uncandid camera of the motion picture industry continues to stock the light waves with extremely capable images of the hateful, cruel and horrible recesses of human nature. The representation of moral weakness, or of the lack of ethical co-ordination, rarely serve the purpose of classical drama—to inspire in the audience the feelings of pity and terror, and thus arouse by intense (though vicarious) experience a new perception of moral law and self-made destiny. The British film based on Tolstoy's *Anna Karenina,* for example, does allow the moviegoer to study a cycle of selfishness (disguised as "love"), irresponsibility ("I-can't-help myself"), loss of self-respect and self-confidence, lack of faith in others, and finally "loss of all," but the opportunity for such a

social study comes seldom in our era. The portrayal of intelligence and integrity, of the subtle *harmonies* possible in human relationships, is also confined to a small minority of films.

"Counterfeit Presentments"

So completely have the camera and its products been integrated with everyday life in the twentieth century, that the common man feels almost affronted when a public figure seeks to evade or restrict the camera's "right" to catch and keep him at any moment. In view of the ubiquitous camera and its "rights," an article on the uncanny influence of portraits may seem somewhat *passé,* yet "Counterfeit Presentments," by Newton Arvin, in the June *Partisan Review,* states a psychological reaction that cannot be wholly ignored.

Mr. Arvin, who has done critical studies of Whitman and Hawthorne, calls attention to the prevalence of the animated portrait as a literary device. "In any collection of fairy-stories or folk-tales," he writes, "one is bound to stumble sooner or later . . . on the notion that an individual's image can, under certain circumstances, come to life, and behave in any one of various uncanny ways which suggest a magical identification with the individual himself." He goes on to enumerate three kinds of strangely influential portraits:

> Portraits which take on a magical animation, portraits which speak of an otherwise unsuspected reality . . . [and] the portrait which mysteriously exercises a baleful and even a fatal influence either on the painter himself or on the sitter or on some third personage who falls under its spell. There can be few more intense expressions of this theme than a story of Gogol's called simply "The Portrait," a story in which a young painter's career is ravaged and wrecked by the mere possession of a portrait—for its subject, an evil old money-lender, is a symbol of low ambition and worldly avarice.

"The Life-Token"

Poe's tale, "The Oval Portrait," and Wilde's *Picture of Dorian Grey,* are used by Mr. Arvin as inverse examples "of what folklorists call the Life-Token, the magic object which is vitally identified with an individual, so that it flourishes with his health and withers with his illness and dies with his death; which may even *bring on* his death if it is blighted or cut down." One wonders,

Mr. Arvin writes, why the animated portrait is so popular in literature—

> and just what the secret is, not only of its curious beauty but of its troublous, equivocal effect upon the fancy. . . . it troubles us with a sense that the ordinary limits of conscious and rational experience have been well overpassed; that some deeper and darker levels of existence have been penetrated, and their mysterious waters stirred.

"THE SEPARABLE SOUL"

Mr. Arvin reverts to the reluctance, on the part of primitive people, toward having a portrait painted or their picture taken—a disinclination, of course, which is by no means confined to the "uncivilized." The foundation of this superstition, as it is termed in Freudian psychology, is elaborated by Mr. Arvin:

> Primitive people, almost universally, are said to believe that every individual has a soul, but that this soul is by no means an impalpable and, as we should say, spiritual entity; it is a very palpable and substantial thing, a tiny man within a man, which resembles the individual himself in everything but its size, and in sleep or trance or illness, and of course in death, can take its leave of the body. This is the Separable Soul of anthropological lore, and belief in it accounts for a thousand fears of which primitive man is a victim; for of course if the soul can detach itself from the body, or be malignantly detached from it, the direst results may follow. It may fail to get back into the body when the man awakes; it may fall into the hands of enemies; it may sicken and die. And all these dangers are multiplied and intensified by the equally well-established "fact" that a man's shadow, his reflection, his effigy, or portrait may all be identified with his soul—separable from him in the same way and exposed to all the same risks and terrors.
>
> No wonder primitive men attempt to defend their shadows against being trodden on or struck; no wonder they avoid gazing at their own reflections in pools and mirrors; no wonder they threaten and sometimes assault the civilized visitors who try to paint their portraits or take their pictures with cameras.

USE OF SUPERSTITIONS

The recital of primitive superstitions, and reference to the equal, if more conscious, uncanniness played upon by novelists of mystery and terror, has a curious effect on the mind, and the ordinary per-

son—without having any previous opinion on the subject—is likely to find himself believing, almost against his will, in the reality of "unrealities." The compelling quality of superstitions is itself an argument for the Third Object of the Theosophical Movement: "The investigation of the unexplained laws of nature and the psychical powers latent in man." Until all forms of psychical phenomena are linked with laws of nature and with powers of the human soul, the mind of the race will continue to be victimized by so-called "supernatural" occurrences, and invaded by obsessions supposedly beyond its power to control.

It is therefore distinctly worthwhile to attempt a correlation between "inexplicable" phenomena and general laws of nature and mind. One aim of the Theosophical Teachers is to provide the means for making such a correlation, and in the writings of H. P. Blavatsky and Wm. Q. Judge, the requisite materials will be found.

"The Illusion-Body"

Theosophically considered, for example, the "separable soul" mentioned by Mr. Arvin probably corresponds to the second of the three "doubles" described by H. P. Blavatsky in "Dialogues Between the Two Editors" (Theosophy xxxi, 436). Called the Dream body, and the "Illusion-Body," this image, Mme. Blavatsky states, "is the vehicle both of thought and of the animal passions and desires, drawing at one and the same time from the lowest terrestrial *manas* (mind) and *Kama,* the element of desire." It is dual in its potentiality, and after death forms the *Kama-rupa* or "Spook." Perhaps another theosophical doctrine is also implied in the concept of a detachable entity, as reported by Mr. Arvin, for what he calls "the primordial anxieties of an immemorial conviction"—the fear of soul-separation—may reflect the ancient teaching of "lost souls."

Another Mediumship?

A study of the theosophical literature will suggest further correlations. The electrical and magnetic nature of astral substance—for which the light-sensitive matter used in photography may be much more than an analogy—will go far toward explaining how a picture or a photograph can convey "personal magnetism." If a vivid sense of mood or attitude "resides" in the camera's image, it is logical to assume that vital force—either projected by or attracted from

the subject—must be "in" the picture. Why should not a photograph partake of (or even draw upon) the person's influence—psychic, mental or moral—and emit that influence as unmistakably as does handwriting or tone of voice?

As for the effect of a portrait upon a living man—a possibility exploited by various writers, as Mr. Arvin recounts, this involves a kind of mediumship, and in this connection, the reader is invited to turn to Mme. Blavatsky's article, "Are Chelas 'Mediums'?" (THEOSOPHY xxxv, 388). This article declares that "it would be extremely difficult to find on earth a human being who could not be more or less influenced by the *'Animal Magnetism'* or by the active *Will* (which sends out that 'Magnetism') of another." Mediumship, in the broad sense, H.P.B. shows, may be good or bad, depending upon whether or not the individual allows other beings to influence him to *such an extent that he loses his self-control.*

"UNCANNY AMBIGUOUSNESS"

Mr. Arvin, in conclusion, develops some more "modern" implications of the problem:

> We literate moderns have no conscious belief whatever in a Separable Soul; most of us do not even know that our forebears once had such a belief; but the notion is by no means so far behind us as we should like to suppose. It joins hands, moreover, with an awareness which each of us does have in some degree or other, the awareness that our individuality is very far from being the simple unity it superficially appears to be, that just below the surface we are divided, confused, multifarious, and discordant, and that we do indeed have other selves, if not separable selves, besides the self in whose name we legally function. The uncanny ambiguousness of being an individual—the sense of this is a sense which, on the irrational level, primitive man and modern man share between them, and for both of them it is a perplexity and a source of pain.

Theosophy teaches that the "divided, confused, multifarious and discordant" *other* selves in man must be accounted for, if the sense of individuality is ever to be replaced by a knowledge of individuality. All practices which scatter and dissipate the vital energies *can* then be abandoned on philosophic grounds, and the "separable

soul"—the unit of psychological unbalance—can function integrally with the whole man.

(Other references in connection with the general theme of Mr. Arvin's article are the *Theosophical Glossary* entries—"Incubus," "Elementaries," and "Kamarupa"; and *Isis Unveiled,* I, 361-3, on "pin-pricking" and the effect of sharp objects on elementaries; I, 459 and II, 369, on the separable astral soul and "soul-death"; II, 589—an occult definition of insanity; I, 462, on talismans and magnetic emanations; and II, 590-1, on true and false seership.)

"Stumping the Scientists"

An editorial of the above title in the New York *Times* (Aug. 1) took up the question asked of the Atomic Energy Commission by Mrs. Elizabeth May Craig (see Lookout for September). The *Times* observed that the biologist's answers to Mrs. Craig were "unsatisfactory, and necessarily so," and went on to mention some enigmas of "inorganic" life.

> No satisfactory definition of life has yet been framed [the *Times* states]. Growth, reproduction, evolution, metabolism characterize some forms of inanimate as well as animate matter. Bring a drop of chloroform near a glass particle coated with shellac, and the drop flows around the particle, devours it, digests the shellac and then, most wonderful of all, actually rejects the glass particle, just as a living ameba would. The electric refrigerator in the kitchen fully meets Herbert Spencer's definition of life as "the continuous adjustment of internal relations to external relations." Dr. Wendell Stanley's study of viruses has led some to conclude that there is a no-man's land where compounds of protein are half alive, that life is being created all around us, and that the transition from non-life to life is impossible to detect. Unless we define life in rigorous scientific terms it is impossible to ask pertinent questions as to its origin and hence to answer them.

Science—and Religion—Have Limitations

Continuing to walk the imaginary line between living and "dead" matter, the *Times* writer observes: "What happens when an organ dies is just as mysterious as the process that creates life. . . . It is hard to fix the moment when a complex higher animal has died." The question of what happens to the soul "does not fall within

the province of science," because it has no way of investigating the problem. The editorial winds up, however, with a breath-taking *non sequitur:*

> To have told Mrs. Craig that life is a manifestation of energy and that all energy can be transformed and dissipated would have been unsatisfactory because there is no way of measuring living energy, no way of discovering how it has been transformed, assuming that it has been transformed, and because it obeys none of the known laws of physical energy. There is nothing for it but to rely on faith of some kind, the faith that is the basis of religion, the faith for which martyrs to any cause are willing to die, the faith that mystically expresses itself in great music and great pictures. Science has its limitations.

FAITH AND THE WILL

Taking the last step in logic before the collapse into "faith," we would suggest that the "known laws" of physical energy are not so firmly established that modifications or complete substitutions may not fairly be imagined. The series of " 'Theosophist' Editorial Notes," now running in this magazine, shows that many moot questions, posed in theosophical literature in the last century, still await solution. Matter and energy are as metaphysical as the atom, and with every "advance" of science they retreat more ethereally, like numbers approaching infinity.

Theosophy proposes a "unified field" theory applying to all forms of energy—physical, electrical, magnetic, psychic, mental and moral. The "faith" mystically expressing itself in great art and great works need not be blindly apostrophized, if it be thought of as the Will, "the one and sole principle of abstract eternal MOTION, or its ensouling essence" (*Glossary:* "Will"). And Schopenhauer's speculation may presage a future "conclusion" by science: "If matter can —no one knows why—fall to the ground, then it can also—no one knows why—think." Schopenhauer further remarked that "As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable adhesion, gravitation and so on, we are faced by phenomena which are to our senses as mysterious as the WILL."

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

U. L. T. LODGES

AMSTERDAM, C. HOLLAND.....Keizersgracht 411
BANGALORE CITY, INDIA.....15, Sir Krishna Rao Rd., Basavangudi
BERKELEY (4), CALIFORNIA.....Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY, INDIA.....51 Mahatma Gandhi Road
LONDON (W. 1), ENGLAND.....17 Great Cumberland Place
LONDON, ONTARIO, CANADA.....424 Richmond Street
LOS ANGELES (7), CALIFORNIA.....245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA.....Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22).....22 East Sixtieth Street
PARIS (5), FRANCE.....14 Rue de l'Abbe-de-l'Epee
PHILADELPHIA (3), PENNSYLVANIA.....1917 Walnut Street
PHOENIX, ARIZONA.....32 North Central Avenue
SACRAMENTO (16), CALIFORNIA.....720 Alhambra Boulevard
SAN DIEGO (1), CALIFORNIA.....505 Orpheum Theatre Bldg., 524 B Street
SAN FRANCISCO (3), CALIFORNIA.....860 Pacific Bldg., 4th and Market Streets
SYDNEY, AUSTRALIA.....Federation House, 166 Philip Street
WASHINGTON (6), D. C.....510 Hill Building, 17th and Eye Streets

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

U. L. T. LODGES

AMSTERDAM, C. HOLLAND.....Keizersgracht 411
BANGALORE CITY, INDIA.....15, Sir Krishna Rao Rd., Basavangudi
BERKELEY (4), CALIFORNIA.....Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY, INDIA.....51 Mahatma Gandhi Road
LONDON (W. 1), ENGLAND.....17 Great Cumberland Place
LONDON, ONTARIO, CANADA.....424 Richmond Street
LOS ANGELES (7), CALIFORNIA.....245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA.....Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22).....22 East Sixtieth Street
PARIS (5), FRANCE.....14 Rue de l'Abbe-de-l'Epee
PHILADELPHIA (3), PENNSYLVANIA.....1917 Walnut Street
PHOENIX, ARIZONA.....32 North Central Avenue
SACRAMENTO (16), CALIFORNIA.....720 Alhambra Boulevard
SAN DIEGO (1), CALIFORNIA.....505 Orpheum Theatre Bldg., 524 B Street
SAN FRANCISCO (3), CALIFORNIA.....860 Pacific Bldg., 4th and Market Streets
SYDNEY, AUSTRALIA.....Federation House, 166 Philip Street
WASHINGTON (6), D. C.....510 Hill Building, 17th and Eye Streets

THEOSOPHICAL PUBLICATIONS

Books by H. P. Blavatsky:

Isis Unveiled, a photographic facsimile of the Original Edition, the two volumes bound in one	$ 7.50
The Secret Doctrine, facsimile edition, two volumes in one	7.50
Index to the Secret Doctrine, for students	3.00
The Secret Doctrine *and* Index	10.00
The Key to Theosophy, facsimile of Original Edition	3.00
Theosophical Glossary, facsimile of Original Edition	3.00
Transactions of the Blavatsky Lodge	2.50
The Voice of the Silence	1.50

Books by William Q. Judge:

The Ocean of Theosophy	2.00
Letters That Have Helped Me, new and enlarged edition	3.00
The Bhagavad-Gita	1.50
Notes on the Bhagavad-Gita	1.50
Patanjali's Yoga Aphorisms	1.50

Other Books:

The Friendly Philosopher, Letters and Talks by Robert Crosbie	3.00
Answers to Questions on the "Ocean," by Robert Crosbie	2.00
The Theosophical Movement, a History	5.00
The Eternal Verities, for children, new edition	2.00
Teacher's Manual and Guide to the "Eternal Verities"	2.50
"Because—" for the Children Who Ask Why	2.00
Light on the Path, Bombay Edition	.75
Occult Tales, by H. P. Blavatsky and Wm. Q. Judge	2.00
From the Book of Images, a volume of Indian tales	3.00

Pamphlets:

Theosophy Simply Stated (10 copies, 50 cents; 50 copies, $2.00)	.10
Conversations on Theosophy, including the "Three Fundamental Propositions" of the Secret Doctrine	.10
Reincarnation and Karma, containing the "Aphorisms on Karma" by William Q. Judge	.10
Thoughts for Thinkers, a helpful essay	.10
What is Death?	.10
The Vocation of Life	.10
The United Lodge of Theosophists, a statement of its history, purpose and methods	.25
Five Messages to American Theosophists, by H. P. Blavatsky	.25
Epitome of Theosophy, by William Q. Judge	.25
Echoes from the Orient, by William Q. Judge	.25
Moral Education, new and enlarged edition	.50
A Christian and a Theosophist	.25
The Laws of Healing, Physical and Metaphysical	.50
Where are the Dead? Theosophy versus Spiritualism	.25
Cycles of Psychism, The Import of Psychic Evolution	.50
Hypnotism—a Psychic Malpractice	.25

Prices subject to change without notice

Correspondence, orders, etc., should be addressed to

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California

22-24 East 60th Street, New York (22), New York

ULT LIBRARY
BANGALORE.
Accn. No. 82

BOUND AT
The
BANGALORE
· PRESS ·